

KABALAH AND KABALISM

Articles by H. P. Blavatsky

THE KABALAH AND THE KABALISTS

TETRAGRAMMATON

ISIS UNVEILED AND THE VISISHTADWAITA

STRAY THOUGHTS ON DEATH AND SATAN

A POSTHUMOUS PUBLICATION

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FOREWORD

It may be with some relief that students of H.P. Blavatsky's *Secret Doctrine* come upon her statement in the article, "The Kabalah and the Kabalists," published in *Lucifer* for May, 1892, that presently extant works on the Kabalah "can teach scarcely anything to the student hungering after spiritual mysteries." The oral teachings known to Kabalistic initiates have never appeared in print, while books now available have all suffered corruptions in their content by sectarian editors. At the hands of H.P.B., however, Kabalistic writings serve two purposes: she makes of them evidence showing the presence of occult knowledge in the West, while at the same time describing their limitations and pointing to the misleading character of much of Kabalistic symbolism.

"Tetragrammaton," which H.P.B. printed in the *Theosophist* for November, 1887, is a scholarly explanation of the misconceptions in various Kabalistic teachings, undertaken to deal with the claim that the Kabalah is opposed to the septenary doctrine of Eastern philosophy. H.P.B.'s commentary on Kabalistic doctrines amounts to a restoration of their true meaning, as found in Chaldean originals known to her.

In "Isis Unveiled and the Visishtadwaita," printed in the *Theosophist* for January, 1886, H.P.B. replies to the assertion of a reader that in *Isis* she had expounded the teachings of a Vedantic school which "ascribes personal attributes to the Universal Principle." This article has particular interest from the fact that in it H.P.B. makes an explicit and clarifying statement concerning the preservation of "distinct individuality in Paranirvana," to which she adds the important qualification that this is a divine, not human, individuality. A similar statement will be found on page 266

of Vol. I of *The Secret Doctrine*, and also on page 148 of *Transactions of the Blavatsky Lodge*.

"Stray Thoughts on Death and Satan," appearing in the *Theosophist* for October, 1881, makes an excellent example of the use to which H.P.B. put the work of the most distinguished Kabalist of the nineteenth century, Éliphas Lévi. She gives this former Catholic priest, unfrocked by the Church for his "heretical" tendencies, full credit as "the most learned Kabalist and Occultist of our age, in Europe," while pointing out that the Kabalists of that time had lost the true key to "the esoteric meaning of Simeon Ben Jochai's Kabala."

A similar generosity pervades H.P.B.'s introduction to "A Posthumous Publication," in the *Theosophist* for July, 1881, presenting the noted Kabalist's account of the fate of the suicide after death. While Lévi, whose true name was Abbé Louis Constant, left the Church, he could, H.P.B. says, "never rid himself to his last day of a certain theological bias," making it necessary for her to say that she was "far from agreeing with all his opinions." Yet she honored him for rejecting miracle and daring to discuss what science could not recognize, bringing down persecution on his head.

THE KABALAH AND THE KABALISTS¹

AT THE CLOSE OF THE NINETEENTH CENTURY

UNIVERSAL aspirations, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours' secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and other here-

¹ The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah*. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply *Kabalah* seems less pretentious and answers as well.

tics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabbalah—at a not very distant period of history. One says now, “It is of the devil!” the other that “the devil is a creation of the Church, and a disgraceful superstition”; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabbalah as the *greatest witness* to the truths of Christianity;² the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Any one whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabbalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds today study the Kabbalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish

² This is demonstrated by what we know of the life of John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabbalah Mirandola “found that there is more Christianity than Judaism in the Kabbalah; he discovered in it proofs for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the Angels,” and so on. “In 1486, when only twenty-four years old, he published 900 theses which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government?), and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their travelling expenses. Among the theses was the following: ‘No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.’” The reason why will be shown in the present article.

Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts; and, most important of all—which of the two presents its teachings in the most Catholic (*i.e.*, unsectarian) and impartial manner?" One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Åryan nor the semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the æons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts vii.*). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their

Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i.e.*, after the Rabbis had settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This reëditing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolic language—as may be seen even in the exoteric *Purânas* of India—the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower æons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in such case, could the Sadducees, who revered the Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament*, and are found in the Jewish modern scrolls.³

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation*—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For had the Old Canon been translated literally, as is claimed, instead of being adapted to a mono-

³ This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an *Idabaath*, spiteful and jealous.

theism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "Sod Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him," says *Psalms* xxv. 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al [El] is terrible in the great Sod of the Kadeshim" is rendered as—"God is greatly to be feared in the assembly of the saints" (*Psalms* lxxxix. 7). The title of Kadeshim (Kadosh sing.) means in reality something quite different from saints, though it is generally explained as "priests," the "holy" and the "Initiated"; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcanum*, the *Sod* (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the "friend of God." They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (*Sod*, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis* xlix. 5, 6).⁴ And yet Moses is claimed by the Kabalists as chief of the *Sodales*! Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, everywhere in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred books—the numeral system with the Jews is, as the author of *Hebrew Metrology* tells us, the Holy Writ itself: "That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the

⁴ To "slay a man" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first human woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283 etc.

Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy."

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch*, or even the Kabbalah, but from the Aryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (a) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha*; (b) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads*.

The Hebrew Kabbalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible*. Thus, in the *Book of Job*, a Kabbalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: "Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (xiv. 1, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job*, the oldest document in the *Bible*, makes only the more brutally materialistic that in *Ecclesiastes*, iii, 19, *et seq.*, one of the latest records. The writer, who speaks in the name of Solomon, and says that "that which befalleth the *sons of men* befalleth *beasts*, even . . . as the one dieth, so dieth the other . . . so that

a man hath no preëminence above a beast," is quite on a par with the modern Hæckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was re-written (rather than found) by Hilkhiah. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand; the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabalists of our day that the *Zohar*, and almost all the Kabalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than magic and the Kabalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle*. Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still a, Christian. This is due entirely to the ignorance of most people (a) that the *Kabalah* (the *Zohar* especially) we have, is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (b) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact, that the *Kabalah* as it now stands, with its more than

revised texts, its additions made to apply to the *New* as much as to the *Old Testament*, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabbalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, show that the *Chaldean Book of Numbers*, and the *Upanishads* undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidya*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.⁵

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted—though that key (concealed in the “Sacred Metrology”) discloses the fact that “Holy Writ” contains “*a rational science of sober*

⁵ The writer in the *Masonic Review* is thus quite justified in saying as he does, that “the Kabalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*”; and he adds: “The Christian quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules. . . . for raising the dead and actually—the devil. . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment.” “The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth.” “The Cabbalah,” from the *Masonic Review* for September, 1885, by Brother J. Ralston Skinner (McMillian Lodge, No. 141).

and great worth," yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i.e.*, the close relation between the sidereal and all the terrestrial bodies—human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, "the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measures, *viz.*, the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and impartation, by the possession and use of which, it could be said of Abram: 'Blessed of the Most High God, Abram, measure of heaven and earth' "—the "*creative law of measure.*"

And is this all that the *primitive* Kabbalah contained? No; for the author remarks elsewhere: "What the originally and intended right reading was [in the *Pentateuch*] who can tell?" Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabbalah, with its numerical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or Aryan systems alone can supply the rest, and unveil the whole truth of *Creation*.⁶

What this numeral system is, we leave its discoverer to explain himself. According to him :

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllable utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of

⁶ Even as it stands now, the Kabbalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author; "It is made to read 'B'rashith bara Elohim,' etc., 'In the beginning God created the heavens and the earth,' wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, 'B'rash ithbara Elohim,' etc., 'In the head (source or beginning) created itself (or developed) gods, the heavens and the earth,' really a more grammatical rendering." (*Ibid.*) And yet we are forced to believe the Jewish monotheism!

the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the sacred scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.⁷ This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries. . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place these characters stood for *numbers*—to be used for numbers as we use specific number signs—though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the zero character, together making $1 + 9 = 10$ In the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically or by song.⁸ Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel;⁹ therefore . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feelings of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," *i.e.*, the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when rewritten time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has

7 Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (a) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (b) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.

8 Not the Hebrew helped by the Massoretic signs, at all events. See further on, however.

9 And therefore as the vowels were furnished *ad libitum* by the Massorets they could make of a word what they liked!

them rewritten by Shaphan, the scribe? When lost again, they are rewritten again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Massoretic disguise! We may know something of Ben Chajim, who published the Massorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Âryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing, and the two are inseparable.¹⁰ As Homer distinguished between the “language of Gods” and the *language of men*,¹¹ so did the Hindûs.

The *Devanâgarî*—the Sanskrit character—is the “Speech of the Gods” and Sanskrit the divine language.¹² As to the Hebrew let the modern Isaiahs cry “Woe is me!” and confess that which “the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text” has now clearly shown. Read the *Source of Measures*, read all the other able treatises on the subject by the same author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabbalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabbalistic system. He is the great symbol and shadow, thrown by the manifested

10 See *Theosophist*, November, 1879, article *Hindu Music*, p. 47.

11 *Thes.* xiv. 289, 290.

12 The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra Shastras*); and are called *Devanâgarî*, “the speech or language of the Gods.” And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of divine origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

Kosmos, itself the reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invisible in the Universe. “As the First Cause was utterly unknown and unnameable, such names as were adopted as most sacred (in *Bible* and *Kabalah*) and commonly made applicable to the Divine Being, were after all *not so*,” but were mere manifestations of the unknowable, such

In a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it as a system, but the system itself is that very thing, *in esse*,

from the first to the last word.

For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy of Ararat, of the ark, of Noah with his dove and raven, . . . of Abram's travel from Ur . . . into Egypt before Pharaoh, of Abram's life, of the three covenants, . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms, . . . the exodus out of Egypt, and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of *Hebrew Metrology* ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face*—and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error*.

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the *Kabalah* in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabalist

has penetrated even skin deep below the surface of that "first face." Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon's Masonic revelations; another takes Fabre d'Olivet for his prophet—this writer having never been a Kabbalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabbalist was born among the sons of men than the late Éliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabbalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabbalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabbalists. The "*Sodalian oath*" of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabbalists ought to rely, however incomplete their statements from the standpoint of a *full revelation*, i.e., of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabbalist is now hungering—such as the transmutation into gold, and the Elixir of Life, or the Philosopher's Stone—for *physical purposes*. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabbalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabbalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabbalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabbalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask

of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabbalah—such as we have it now—is inseparable from the text of the *Old Testament*, as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabbalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabbalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabbalah and the Kabbalistic works, before he is made to face other arguments. For the Kabbalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by any one. Those who speak of translating the Kabbalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabbalah, as a word, is derived from the root *Kbl* (*Kebl*) “to hand over,” or “to receive” *orally*. It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopædia*, that “the doctrine of the Kabbalah refers to the system handed down by oral transmission, and is nearly allied to *tradition*”; for in this sentence the first proposition only is true, while the second is not. It is not allied to “tradition” but to the seven veils or the seven truths orally *revealed at Initiation*. Of these methods, pertaining to the universal pictorial languages—meaning by “pictorial” any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.¹³ Thus, if Kabbalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar*, *Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabbalistic works.

H.P.B.

¹³ Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

TETRAGRAMMATON

I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or such-like adulterate or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity.

—BACON

IN the present article I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbala*. The former—once placed upon polemical grounds—is an awkward adversary to fight. Unless one has instead of a head an encyclopædia crammed with quotations, figures, numbers and verses scattered throughout crores of pages, such polemics will be more injurious than useful. Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne that “I envy no man that knows more than myself, but pity them that know less,” I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

Having studied the Kabbala, for nearer forty than thirty years, I may perhaps be allowed to regard the *Zohar* as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a *few statements of facts*. Four names and teachings from the Kabbala have been brought forward to oppose our septenary doctrine:

I. We are told that the Tetragrammaton “is in the way of a final union with the Logos.” Because his mystic “constitution,” “as represented by the sacred Tetragram has not a septenary basis.”

II. That “it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm¹ should be interpreted accord-

¹ Just so. Malkuth is the 10th Sephiroth, but as the “Bride of Microprosopus” or Tetragrammaton, who is hexamerous—Malkuth, or the material limb, is the seventh. She

ing to the plan revealed by Malkuth."

III. That (a) "*Shekinah* is an androgyne power"; and (b) that she "should be accepted as a guide to the interpretation of the constitution of the microcosm."

IV. That "Its (*Shekinah*'s) male form is the figure of man seen on the mysterious throne in the vision of Ezekiel."²

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so, will be the three chief books of the *Zohar*—"The Book of Concealed Mystery" and the two "Assemblies"—the "Greater" and the "Lesser," as also the Kabbala of Knorr von Rosenroth,³ the *Sepher Jetzirah*, with its commentaries, and the *Asch Metzareth*, containing a key to the Kabbalistical symbolism, and all supplemented with various *codices*.

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to *know* and to *confess* that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I *do* know.

And perhaps, were I wiser, I ought to be glad to know so little; because

If ignorance is the curse of God,
As Shakespeare has it, too much of
Knowledge, when wisdom is too weak to guide her,
Is like a headstrong horse that throws the rider . . .

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one's eyes and its (just) *hundred and seventy passages* of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as "no man knoweth all"—*errare humanum est*—and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the "Tetragrammaton" and prove its four letters to be a mere glyph,

is the fourth letter of IHVH, or He, but the Logos, or son, is only the letter V (Vau) as will be shown.

² *Theosophist*, August, 1887, pp. 700 and 705.

³ Now translated by S. Liddell Macgregor Mathers, F.T.S. See his "*Kabbala Unveiled*."

a mask to conceal metaphysically its connection with, and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar*, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine and made very plain to every advanced Kabbalist.

I. The Tetragrammaton is called in the Kabbala by various names. It is IHVH, the *Microprosopus*, in distinction to AHIH, the *Macroprosopus*. It is the LESSER FACE, a reflection (tainted with matter or *Malkuth*, its bride, the mother earth)—of the "Vastor," rather "Limitless" Face; therefore he is the *antithesis* of Macroprosopus. But who, or what is Macroprosopus, itself?

II. It is *not* "Ain-Soph" the *Non-Existent*, or *Non-Being*, no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female—life. Both are therefore mixed with Malkuth,—*H-eva*, "the mother of all that lives," and cannot be confounded in our spiritual perceptions with EHEIEH—the one ABSOLUTE *Esse*, or "Be-ness," as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god. They are reflections of the Ain-Soph, the Hebrew *Parabrahmam*; for Ain-Soph is negative, and they, actual, positive life—therefore *Maya* or Illusion.

This is proven clearly by their dual presence in the cross—the oldest *phallic* symbol, thus—

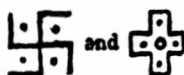
$$\begin{array}{c|c} \text{AH.} & \text{IH.} \\ \hline \text{IH.} & \text{VH.} \end{array}$$

—as shown in The "Kabbalah Unveiled," p. 31.⁴

III. There are two "Tetragrammatons" in the Kabbala, or, rather—he is *dual*, and for the matter of that, even *triple*, *quater-*

⁴ So old and so *phallic*, indeed, that leaving the *ansated* cross of Egypt aside the terra cotta discs called *fusairoles*, found by Schliemann in abundance under the ruins of an-

cient Troy, are almost all in these two forms:



—the Indian Svas-

tica and the Cross, the latter being Svastica or "Thor's Hammer" minus its four addition.

nary and a *septenary*. He becomes *nine* and *thirteen* only toward the end when "thirteen" or UNITY destroys the septenate symbolized by the "Seven Inferior," which seven, are "the *seven* kings of Edom," (when the races are concerned) and the seven "lower Sephiroth" when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER,—himself an emanation of the eternal light, thence not Ain-Soph. He is *not* the four-lettered *Tetraktis*, but the *Square* only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four "mathematical" lines enclosing a "mathematical" space—which is "equal to nothing enclosing nothing"—as says Dr. Pratt, speaking of the triangle in his "*New Aspects of Life.*" A *Phantom veiled with four breaths*. So much for "Father" *Macroprosopus-TETRAMMATON*. Whereas

IV. *Microprosopus-Tetragrammaton*—the "Son" or Logos, is the triangle in a square; the *seven-fold*, cube; or as Mr. R. Skinner shows it—the *six-faced* cube unfolded becomes the seven-partitioned *cross*, when the androgyne separates into opposite sexes.⁵ In the words of a commentary on the *Secret Doctrine*—

"The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven." Here the "circle" is the first *sephira* "the *kether*" or crown, the *Risha Havurah*, or "white head," and the "upper skull." [It is not limitless, but temporary in this phenomenal world.] It emanates the two lower Sephiroth (Chokhmah and Binah, which are "Father-Mother") and thus form the triangle, the first or upper *triad* of the Sephirothal Tree. This is the *one* or the *monad* of Pythagoras. But, it has emanated from the *Seven Elohim*, male and female, who are

al angles. No need to explain that the Orientalists who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of exoteric religions, only, however) in asserting that the origin of the cross is the *arani* and *pramantha*, the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro) creation to endow men with, has undeniably the origin of his name in *Pramantha*. The god Agni was celestial fire, only so long as he was hidden in his casket. No sooner had Matare-swan, the Rig-Vedic aerial being, forced him out of it for the benefit of the consuming Bhriagus, than he became terrestrial fire, that of procreation, therefore phallic. The word *matha* or *pramantha*, we are told, has for its prefix *pra*, adding the idea of robbing or stealing by force to that contained in the root *matha* of the verb *mathami*, or *manthnami*, "to produce by friction." Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyasakti*, falls into the selfish act of procreation. [Vide *supra*—text.]

⁵ Four in length or the vertical line, and three horizontally. See *Theosophist*, April, 1887.

called the "Upper Father-Mother." These are themselves the reflections of the *Female* Holy Spirit, of which it is said in *Sepher Jezirah* "One is *She*, the Elohim of life."⁶ How far yet from AIN-SOPH the ALL, are these *numbers*⁷ of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. Microprosopus comes the *fourth*.

Let any one turn to *Plate IV* of *Kabbalah Denudata* (Eng. Trans.) drawn by Mr. Mathers. Let him throw a glance at the "Symbolical Deific Forms" placed in their relations to the four Kabbalistic worlds—and he will soon see that "Tetragrammaton" or Microprosopus, the "Lesser countenance," comes as the fourth. For clearer explanation I copy a small portion of the table.

	<i>The four Letters</i>	<i>The Sephiroth</i>	<i>The four Worlds</i>	
Letters of the Tetragrammaton	I Yod	Macroprosopus The Father	Atziloth	Archetypal W.
	H The supernal He	The Mother Supernal	Briah	Creative W.
	V Vau	Microprosopus	Yetzirah	Formative W.
	H The inferior He	The Bride of Tetragrammaton or <i>Malkuth</i>	Asiah	Material W.

It thus follows that although Macroprosopus—or kether, the *crown* of numbers, for it is the white head, or O, the cipher⁸ is still removed from Ain-Soph, being only its universal reflection or light—that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all*; from which grows the ROOT of Kosmos, the universal Tree of Life in the *creative* world. The trunk of this "tree" are the "father, and mother, the 2nd and 3rd Sephiroth, or Chokhmah and Binah," respectively, Jehovah and "Jehovah-Elohim."⁹

⁶ See the "Kabbalah Unveiled." Introd. pp. 21-22.

⁷ *Sephira* means a numeral; it is *one*, and therefore singular, and the *Sephiroth* is a plural word, both of which have passed their names to our "ciphers" and are only the numbers of the creative hierarchies of the *Dhyan Chohans*. When the Elohim say "Let us make man," they have to work from the first to the last seventh, each endowing man with its own characteristic or principle.

⁸ The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle.

⁹ The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words—*Jah* and *Hovah* or "*Jah eve*." *Jah* alone is masculine and active: therefore while the 2nd Sephiroth *Chokhma*, "Wisdom," is masculine and stands for Ab "Father," *Binah*, "Intelligence," is feminine, passive, and

V. "The Father-Mother" belong to the *creative* world, because it is they who create; *i.e.*, they are the bisexual material, the essence out of which the "Son," (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetraktis*? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin*, and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: "read it *numerically* and compute the figures and numbers, and you will know."

Now "Tetragrammaton" is Father-Mother and the "Son" in *one*. It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to the method *revealed at the FOURTH initiation*,¹⁰ will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two H, he); or the "superior" and the "inferior" H. The first is the "supernal mother" or "the female *Jehovah*, as *Binah*"; the other is the inferior H," or the 10th Sephiroth, *Malkuth*, the *foundation* of matter. It is impossible to reveal in print the first reading, when it is written AHIH, beyond stating that *exoterically* it is connected with the "I am that I am" and with *Eheieh* "Absolute BENESS or SAT."

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac. These transpositions are all made to refer to the mystery of *being* or existence—as an abstract conception.

But IHVH, the Tetragrammaton of the *formative* world, and the spouse of the "Bride," whose kingdom is *Asiah* or *matter*, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. R. Skinner's "Source of Measures," p. 10,

stands for Ama "Mother," the great deep whose name is "Jehovah." But the masculine name is symbolized by one letter alone, the—Yod—whose significance is entirely phallic.

¹⁰Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme Tett (number 9 and the letter t.) the mystery of the two *Aima* (the two mothers, or the first and the second H. of the word IHVH) were the three Rabbis Schimeon, Abba and Eleazar who, in the Mysteries or Sod, had stood for Kether, Chokhma, and Binah. (See "Zohar, the Lesser Holy Assembly.") After their death the knowledge of the five upper initiations was lost.

wherein that symbolism is given. Hindus see it daily in their *Linghas and Yonis*. It is *Jehovah-Tzabaoth*, the *Septenary Elohim concealed* in the Holy of Holies, the *Argha*, or Noah's Ark. Therefore (see Plate in *K. Unv.*) he is the *seventh* Sephiroth among the "superior" septenary, as *Malkuth* is the seventh of the "inferior" Sephiroth. Microprosopus is the *third* letter *V (Vau)* and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sephiroth—but not Sephira. He is the *secret septenary*, which has been hitherto occult, and *now is thoroughly unveiled*. On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils—*Netzach*, the 7th Sephiroth, whose name is exoterically "firmness and victory," and esoterically something more, is called by its Divine name *Jehovah Tzabaoth* and corresponds with Haniel (human physical life) the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter *Vau* or Microprosopus, the *Logos*. All these belong to the *formative world*.

They are all *septenates*, all associated with plastic formation and MATTER—their "bride." The latter is the "inferior mother" *Aima*, "the woman with child" of the 12th chapter of *Revelation*, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom*, who objects to the child born of the "woman" (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah Tzabaoth* (the "Host") who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men *in order to become higher than the gods*—fight the Dragon, conquer him, and the child of matter is born. The "Dragon" of esoteric wisdom falls back into darkness indeed!¹¹

¹¹ The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and "War in Heaven." (See *Revelation*, chap. XI, verse 15, and chapter XII, and try to understand.) This allegory "War in Heaven" has six other meanings; but this one is on the most material plane and explains the septenary principle. The "woman" is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the seven *Logoi*. Perchance those who have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapat and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha's sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and cycles will now understand better the meaning of this allegory.

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the Logos called "Tetragrammaton" or Microprosopus, I personally prefer a union with *Macroprosopus*, on general principles; at any rate in this cycle of incarnation. After which, with the help of the "PERFECT NUMBER," I hope to see the supernal light reducing to ashes not only my "seven inferiors" (the Microprosopus), but even the semblance of the thirteen in the unity, that "wage war with seven," *Book of Conc. Mys.* v. 27) and along with them the *Macroprosopical* square. The letter *Yod* in the path of the *ninth* Sephira having a decidedly phallic signification, I decline union with the lower sevenfold and seven lettered Jehovah, and prefer pinning my faith to "Ain-Soph"—pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the "Salvation Army" at once, and sing "Blood, blood," the whole day.

The "Logos" which we recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus—but which is connected only with the *pro-archetypal* world. As it is said,

"By gematria AHIH equals IHV without the H, the symbol of Malkuth," the "*Bride*," (p. 31). "Closely associated with . . . the letters of the Tetragrammaton is that subject of the four *Keroubim* (cherubs). . . . Therefore the *Keroubim* represent the powers of the letters of the Tetragrammaton *on the material plane* . . . The *Keroubim* are the living forms of the letters symbolized in the Zodiac by Taurus, Leo, Aquarius and Scorpio . . ." (pp. 32 and 34, *Int. to Kab. Den*).

What the symbolism of these four animals represents in its turn "*on the material plane*" is again known.

Taurus—whether called Siva's Bull, the Egyptian Bull Apis, the Zoroastrian "Bull" killed by Ahriman,—is ever a symbol of the seed of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense) of evil and spiritual death, and Scorpio is the *fourth* number of *Tetragrammaton*—or Malkuth.

"The mystery of the earthly and mortal man is after the mystery of the supernal and immortal one . . ." In the form of the body is the Tetragrammaton found. "The head is (the letter *Yod*), the arms and shoulders are like (supernal) H, the body is V, and the legs are represented by the H (*he*) final." (*Kal. Univ.* p. 34.)

In the "Scale of the number Seven," the name of God is rep-

resented with seven letters. The scale is *septenary*; whatever way one looks from the first original or archetypal down to the seventh or temporal world.

The "Tree of Life" has seven branches and seven fruits on it. In the "Book of Concealed Mystery," BRASHITH, the initial word in Genesis, reads *Bera sheth*, "He created the six." Upon these depend all things which are below (v. 16), all things being synthesized by Malkuth—the Seventh—Microprosopus.

"Microprosopus is formed of the six Sephiroth, three male and three female" (v. 67). The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (Vau) his letter. When they (the limbs) touch the earth, they become seven (p. 32, *Kab. Unv*, and verse 9 of Comm. xxii. in *Book of Numbers*).

The whole "Book of Concealed Mystery" is full of such sentences. "The Microprosopus is *six-fold*. . . ." As he is formed of six Sephiroth which are called with Malkuth the inferior seven. These members are emanated from the first six (creative) words pronounced. "His seventh principle is represented by the tenth Sephiroth . . . who is Eve in the exoteric system, or the inferior mother. . . ." Hence the *seventh week* is called the Millennium, the Sabbath, and also the seventh kingdom." (Book of *Conc. Myst.* v. 22.)

The Kabalists have always made a difference not only between AIN-SOPH, the numberless and the Inconceivable, but even between Microprosopus and the lower Tetragrammaton, the "Son," thence, the Logos. For, it is written in the "Greater Holy Assembly"—

"(83.) And concerning this the children of Israel wished to know in their minds, like as it is written" (Exodus xvii. 7), 'Is the Tetragrammaton in the midst of us, or the negatively existent one?' Where they distinguished between Microprosopus who is called Tetragrammaton, and between Macroprosopus, who is called "AIN, the negative existence" (p. 121). But—the "*Yod* of the ancient one is hidden and concealed." (73. *Int.*)

(v. 1152.) We have learned that there *were ten* (companions, the Sephiroth) who entered into the SOD (mysteries of creation) and *that seven only* came forth.

(v. 1158.) And when Rabbi Shimeon revealed the Arcana, there were found none present there save those (companions).

(v. 1159.) And Rabbi Shimeon called them the *seven eyes* of Tetragrammaton, like as it is written, Zach. iii. 9, "These are the seven eyes of Tetragrammaton."

In the Bible the latter word is translated "The Lord," which shows plainly that the Christians have accepted for their "Lord God" a *fourth* Sephirothal emanation and the *male* letter "Vau."

Is this the "Logos" every *initiate* has to seek union with, as "the ultimate result of his labours"? Then, he may as well remain in his *septenary* mortal body as long as he can.

With respect to the other "obstacles," they are as incorrectly stated. The "Figure of the man on the Throne" in Ezekiel answers in esotericism to the archetypal plane, the world of Atziloth, not to the Shekinah in Malkuth and Asiah, on the material plane; as will become evident to any one who analyzes the vision *kabbalistically*. For, firstly, there are four clear divisions of the symbolism of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the "living creatures" themselves with their ophanim or wheels. These again clearly answer to the four Kabbalistical worlds or planes themselves, *i e.*, *Atziloth*, the Archetypal—the shadowy figure of the man; *Briah*, the Creative,—the throne; *Jetzirah*, the Formative, the firmament; *Asiah*, the Material, the living creatures. These answer again to the four letters of the tetragram: thus, the uppermost point of Yod in IHVH to the "figure of the man," the H (*He*) to the throne, the V (*Vau*) to the firmament, and the H final to the creatures. (See *Plate IX* of the *Kabbalah Unveiled*)

The "figure of the man" is not "the male form of Shekinah." Shekinah is *not* "an androgyne power."¹² Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sephira, in the material and the *formative* it becomes Shekinah, the *latent life and light* of this inferior world of matter—the "veil of Ain-Soph" and the "divine presence" on the *path* of Malkuth from the material to the higher worlds. She is the *Buddhi* of the physical body—the soul or spark burning *in* the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or *Macroprosopus* Kabbalistically,

¹² I have consulted our brother Mr. S. Liddell Macgregor Mathers whether any Kabbalist justified the idea that Shekinah was "an androgyne power." He said no—"it is sexless and is the divine presence." (See his Kabbalah, page 55, note between verses, 32 and 33.)

as it is the first ray from the concealed.¹³

The plan revealed by Malkuth is given in the "Book of Concealed Mystery," the *Sephra Dzenioutha*, v. 31, as follows:

"The Tree which is mitigated (that is, the Path of the Kingdom or Shekinah, which is the Tree of the Knowledge of Good and Evil, which in itself existeth from the judgment, but is mitigated by the bridegroom through the influx of mercies) resideth within the shells; (because the Kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is the shells, *Klipoth*, 'for in it every beast of the forest doth walk forth.' Ps. civ. 20).

"This is the tree which hath two paths for the same end (namely, good and evil, because it is the Tree of the Knowledge of Good and Evil). And it hath around it *seven* columns (that is, the *seven* palaces), and the *four* splendours, (that is, the four animals) whirl around it (in four wheels) on their four sides (after the four-fold description of the chariot of Yechesgiel (Ezekiel))."

This tree has *seven* branches,¹⁴ on each of which are four leaves and three fruits. Moreover there is an evident analogy between the above verse in S.D. and Chapter I to IV of *Revelation*. For the seven churches "of Asia" are identical with the "seven palaces" in Asiah, or the material *septenary* place. The seven stars which are in the right hand of the "figure" in the 1st chapter are not these seven churches, but the seven keys to them; and the two-edged (androgynous) word which proceeds from his mouth is the Yod of IHVH. This "figure" is the septenary "Tetragrammaton" the V (Vau).¹⁵

But this figure is a different thing altogether to the one which is on the throne in Ezekiel's vision. For the former (the figure in Chapter I of *Revelation*) is on the planes of Jetzirah (the world of formation, the habitat of the angels *who would not create*), and the figure of Ezekiel is on the plane of Atziloth, and is de-

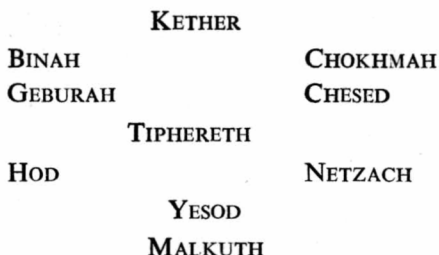
¹³Nor is Shekinah a Sephiroth for she proceeds from, and is latent in, the tenth Malkuth, and is destroyed with the latter. (See 22, Book of Conc. Myst.) The mistake has probably arisen from Shekinah's divine name being Adonai and the angelic Keroubim. But no Kabbalist will give out in print the key to this.

¹⁴See engraving from the Babylonian account of creation (by G. Smith, "Chaldean account of Genesis") of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken from an early Babylonian cylinder, and represents the said tree with its seven branches.

¹⁵Or *Vau*, whose number is six and symbolism—a hook or crook; *phallic*.

scribed in the 4th chapter of the Apocalypse as the "one who sat upon the throne."

In order to be two, to bear the burden of the above statements, I have applied to Mr. S. L. Macgregor Mathers (than whom there are few more learned Kabbalists in England, though I do not certainly agree with all his views. But on this question we are in almost full agreement). Our brother has kindly consented to give an opinion in writing, and this is how he distributes the *SEPHIROTHAL Tree*.



Here the figure on the throne in Ezekiel's vision refers to Kether; the throne to Chokhmah and Binah, the world of Briah, whose alternative name is *Korsia*,—the throne; the firmament is Microprosopus, who consists of the six Sephiroth,—Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; for Shekinah is feminine, *and not androgynous*. And the seal of the Macrocosm the six pointed star, the¹⁶



is the emblem of Microprosopus, the Tetragrammaton—the Vau of IHVH, who stands within the *seven* light-bearers of Malkuth, which are no other than the seven last Sephiroth themselves, or

¹⁶ It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it, for it is the latter which is properly the sign of Macroprosopus. It is the *Shatkon Chakram* (the wheel of Vishnu) and the *Panchakon* (Pentagram). We would call the former the seal of Macroprosopus only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The Kabbalah of Knorr Von Rosenroth contains a good many errors, and other versions—especially the Latin translations, all made by Christians bent upon squeezing out *nolens volens* a prophetic and Christian meaning out of the *Zohar*—more still.

the six Sephiroth which compose Microprosopus with Malkuth added as the *seventh*.¹⁷

Nothing can be plainer I believe. Whatever the transcendental, metaphysical speculations and interpretations, which, of course, can be satisfied with *Tetraktis* on the plane of the Archetypal world, once that we descend into the world of the Astral and of the phenomenally occult, we cannot have less than seven principles upon which to base ourselves. I have studied the Kabbala under two learned Rabbis, one of whom was an initiate, and there was no difference between the two teachings (the esoteric Eastern and the Western) in this instance.

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three Kabbalistic modes of interpretation—especially the *Notarikon*—make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no *Notarikon*, but simply a knowledge of the seventh esoteric key. With Massoretic points one can transform the astral Jehovah Tzabaoth, and even Jehovah-Elohim into the “One living” and the highest God the “God of gods”—whereas he is merely one of the formative and *generative* gods. A good instance of the above dishonesty is found in Mr. Mather’s translation of Knorr von Rosenroth’s *Kabbalah Denudata*. He gives us six specimens of the various readings of the first word only (B’rashith) in *Genesis*. With the rules of *Notarikon* the opening sentence “*B’rashith Bara Elohimeth hashamayim v’eth h’arets*,” or “In the beginning God made the heaven and the earth,” may be made to mean whatever one pleases; since the first and solitary word *B’rashith* is forced to yield six dogmatic teachings of the Latin Church.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly *Notariconist* grounds that the said first word (B’rashith) revealed six Christian meanings, the 1st of these was “The sun, the spirit, the father, their trinity, perfect unity”; the 3rd, “Ye shall worship my first-born, my first, whose name is Jesus”; the 5th, “I will choose a Virgin worthy to bring forth Jesus, and ye shall call her blessed.”

17 The *Sephra Dzenioutha* says concerning Malkuth, “The Shekinah (or queenly presence) which is below that is a *Path* of the kingdom, namely, Malkuth, the tenth and last Sephira” (l. c. 32).

The sixth is given in the foot-note below.¹⁸ The two others are repetitions.

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

Such is not *my* policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the "Seven Mysteries of Wisdom"—even if he himself is acquainted with *all*—which would be a marvel, indeed. For those "Seven Mysteries" *in toto* are known thoroughly only to the "MASTERS OF WISDOM"; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself? We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.

Knowledge, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the *Kabbalah Unveiled*, it is loud in proclaiming "the extraordinary intellectual vagaries of the Hebrew commentators on their scrip-

¹⁸ In the *Notarikon* "Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed." Thus, from the letters of this word *B'rashith*, I too could easily make a sentence which would read:—"Beware! rows are soon hatched in Theosophy," and then offer it as a divine warning and revelation, taking as my authority the "Book of God." This reading would be as true, but more to the point than the 6th of Prosper Rugere's versions; for he made of *B'rashith*—"Beaugoh ratzephim Asattar Shegopi Jeshuah Thakelo," which, translated, reads "I, (God) will hide myself in cake (wafer) for ye shall eat Jesus, my body"—and converted thereby, and forthwith, another Jew to Roman Catholicism!

tures.” It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg’s “Essay on the Kabbalah”—that the mysteries of being were “taught by the Almighty himself to a select company of angels, who formed a theosophic school in Paradise!” and winds up by a tremendous point of mocking admiration, in parenthesis (!). This, on page 259 of *Knowledge*, Sept. 1, 1887. On page 245, Mr. Edward Clodd offers us, instead of the teachings of the “Theosophic angels,” those of the Darwinists of the Haeckelian School. Having surveyed “a vast field” in Kosmos, “the limits of which shade into the unlimited on all sides,” this anti-Kabbalistic champion of modern science ends *his* “vagaries” by the following startling enunciation:

We began with the primitive nebula, we end with the highest forms of consciousness; *the story of creation is shown* (!?) to be the unbroken record of the evolution OF GAS INTO GENIUS (!!!).

This shows how we stand with the men of *modern* science and how much we need all our forces to hold the materialists at bay.

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the “Septenary.” This is like saying to one in the midst of a desert prove to me that water is full of *infusoria* when there is no microscope to be got. Better than any one, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines *were ever written and plainly explained*; otherwise they would have lost long ago their very name. There is such a thing as an “unwritten” Kabbala, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for every one knows there are, in fact and nature, but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

ISIS UNVEILED AND THE VISISHTADWAITA

CORRESPONDENCE

SIR,—“R.P.” attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Visishtadwaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think “R.P.’s” criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (vol. ii. 216-17; and 153; and pref. p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and show what an educated Brahman and a Buddhist might answer to Prof. Max Müller’s affirmation that Moksha and Nirvana mean annihilation; while the third (vol. ii. p. 153) is a defense and explanation of the inner sense of the Bible, as from a Christian mystic’s standpoint. Of course this would resemble Visishtadwaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)—“a boundless and fathomless ocean” of which my “soul” was a

drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the "omnipotence of man's immortal spirit"—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual—*i.e.*, the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what *can* be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is "inexpressible in terms of foot-pounds." That such Parabrahmic and Paranirvanic "spirits," or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the "night of Brahma" or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths

than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, the *Secret Doctrine*.

H. P. BLAVATSKY

STRAY THOUGHTS ON DEATH AND SATAN

TO THE EDITOR OF THE THEOSOPHIST

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Éliphas Lévi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the *London Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of the *Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,
I remain, Madam,
Yours Devotedly,
BARON J. SPADALIERI

Marseilles, July 29, 1881

Editor's Note.—It is with feelings of sincere gratitude that we thank Baron Spadaliéri for his most valuable contribution. The late Éliphas Lévi was the most learned Kabalist and Occultist of our age, in Europe, and every thing from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems—the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esotericism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for

centuries by the introduction of foreign elements in it such as Christian dogmas, dead-letter interpretations of the Bible &c., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Jochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spadaleri as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical *Levites*—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult" sentences. There is one especially in the *Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J. K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it, "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre"* that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Caesar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage," "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabbalist who, like a bashful violet, hides his occult learning under two modest initials.

* To accuse a literary man of my calibre of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek," he writes in the *Spiritualist* of July 8. . . . "The occult is my special subject, and . . . there is but little . . . that I do not know," he adds. Now, the above sentence settles the question at rest with us. Not only an "adept" but no layman or profane of the most widely recognized intellect and ability, would have ever dared, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of—Æscapus' heroes—to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—bullies—ED. THEOS.

"In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which *is* the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable." Very luckily, J. K. gives us himself the key to this grandiloquent gush: "necessarily" he adds, "this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship*."

The italics are ours. Evidently with our *immaculate* "adept" the "involitional, occult or *female principle*" was *not* allowed to "express itself in the volitional, mental, manifest, or masculine part" of his being, and — behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of "J.K.," or follow the mental "grand trapeze" performed by this remarkable "Adept" on the columns of the *Spiritualist*, we may add that in the same article he informs his English readers that it is "Hindu mystification, acting on Western credulity" which "brought out the Theosophical Society." "Hindu philosophy" according to that great light of the nineteenth century is no "philosophy" but "rather mysticism." . . . "Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Sidhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for." "Indeed, what a ludicrous confusion of effect with cause"!

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of "Witch-Hazel" or "the

Universal Magic Balm" will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Éliphas Lévi (who, too, is contemptuously sneered at, and sent by the "Adept" to keep company with "Brothers," Yogis, and "Fakirs") in every essential and vital point with those of our Eastern initiates.

I

DEATH

BY (THE LATE) ÉLIPHAS LÉVI

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy.¹

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds;² the bad exemplars are broken, and their matter returned into the general mass.³

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the

¹ Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old *Ego*.—ED. THEOS.

² From one *loka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—ED. THEOS.

³ Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabalists say.—ED. THEOS.

imagination of nature.⁴

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth;⁵ the spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.⁶ Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality;⁷ science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes

4 To ardently desire to see a dead person is to evoke the images of that person, to call it forth from the astral light or ether wherein rest photographed the images of the Past. That is what is being partially done in the seance-rooms. The Spiritualists are unconscious NECROMANCERS.—ED. THEOS.

5 To intensify these images in the astral or sidereal light.—ED. THEOS.

6 People begin intuitively to realize the great truth, and societies for burning bodies and crematories are now started in many places in Europe.—ED. THEOS.

7 Faith and will power. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and cannot live in the hereafter as a self-conscious Entity.—ED. THEOS.

nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal hell is only the assertion of eternal free-will.

God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil⁸ and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason, Satan the hypothesis necessary to unreason asserting itself as free-will.

To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Editor's Note.—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the book of Khiu-te Vol. XXXI, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non-existence* and *non-consciousness*)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive

⁸ That is to say, they are reborn in a "lower world" which is neither "Hell" nor any theological purgatory, but a world of nearly absolute matter and one preceding the last one in the "circle of necessity" from which "there is no redemption, for there reigns absolute spiritual darkness." (Book of Khiu-te.)—ED. THEOS.

justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that "desire for life," or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Éliphas Lévi means by becoming "immortal in evil," through identification with Satan. "I would thou wert *cold* or *hot*," says the vision of the *Revelation* to St. John (III. 15-16). "So then because thou art, *lukewarm* and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles," *i.e.*, good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth, *i.e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under normal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

II

SATAN

Satan is merely a type, not a real personage.

It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the

boldest, and perhaps, the sublimest of the dreams of human pride.

“You shall be as Gods knowing good and evil,” saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.⁹ If resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphynx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. Thus to the church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist; and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

⁹ And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Un-created, Infinite, Immutable and Absolute Principle or Law: EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.—
ED THEOS.

The Devil ever importunes, but nothing ever gives in return. St. John calls it "the Beast" (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

Éliphas Lévi's (*Bonæ Memorix*) creed, and that of his disciples.

We believe in a God-Principle, the essence of all existence, of all good and of all justice, inseparable from nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT

A POSTHUMOUS PUBLICATION

WE are glad to lay before our readers the first of a series of unpublished writings of the late Éliphas Lévi (Abbé Louis Constant) one of the great masters of Occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least"—said Carlyle. Éliphas Lévi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words . . . "The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle," and these words sealed his doom. Religious bigotry persecuted him for disbelieving in "divine" miracle; bigoted materialism for using the word "miracle" and "prodigy"; dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of "The Dogma and Ritual of High Magic," of the "Science of Spirits," and of "The Key to the Great Mysteries," died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and demoniacal *miracles* and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the

apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—*scientific*, Science—*religious*, and of ridding human Intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Èliphas Lévi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the *felo-de-se*. He did so; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Èliphas Lévi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbe Constant may be termed a Biblical or Christian Kabalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion. Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Èliphas Lévi is then a *Jewish* Kabalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Èliphas Lévi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

A SUICIDE'S AFTER-STATE

BY ÉLIPHAS LÉVI

(From an unpublished letter)

Voluntary death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes owing to the painful effort required to accomplish it. Suicide is the result of weakness demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and, proceeds as often through ignorance. Did men but know what a solidarity binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting in finding a double share of suffering allotted them in life; for, aware of the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them; hence they would be less ready to renounce their price of labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed:—"Father, forgive them, for they know not what they do."

I am asked what could be done to help his suffering soul? I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the suicide as one debarred for ever from the communion of saints; her rigorous laws forcing her always to condemn him. You may help the poor deserter of life, with "prayer"—but that prayer must be *one of action*, not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name.¹ Give alms for him; but intelligent and delicate alms; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working; and the

¹ The Kabbalistic theory is, that a man having so many years, days, and hours to live upon earth and not one minute less than the period allotted to him by fate whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, for then must it still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

money devoted to charity ought to serve to encourage labour and not to favour and promote laziness. If that hapless soul moves you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but the reflection of your good thoughts for it. But know, that by establishing between yourself and a suffering spirit such a special bond of union you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness; doubts will assail you; and make you feel discouraged. That poor being adopted by you, may, perhaps, cause you the same agony as the child on the eve of being born makes his mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering souls the name of EMBRYONATE in our holy Science (Occultism). I have touched this subject in my work *The Science of Spirits*; but, as the question concerns you now personally, I will try to make the idea plainer.

A suicide may be compared to a madman, who, to avoid work, would cut off his hands and feet and thus would force others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state; but that which for him is still more impossible is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of the vampires, but according to that of the embryos who live on their mother's substance without diminishing for it that substance, for nature supplies the waste and gives much to those who spend much. In his pre-natal life the child is conscious of his existence and manifests already his will, by movements independent of, and undirected by, his mother's will, and causing her even pain. The baby is ignorant of his mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences but not of two distinct souls in her, as their two souls are one in the feeling of her love; and that the birth of her babe does not sever the souls as it does the two bodies. It only gives them—if I may use the expression—a new polarization (as the two ends of a magnet). The same in death which is our second

birth. Death does not separate but only polarizes the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down² through a power similar to that of the magnet.

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet; the other is owing to a lack of "celestial magnet."³ The latter becomes the lot of those souls which having despaired have violently broken the chain of life, hence of their equilibrium, and have to remain in consequence in a state of absolute helplessness until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life by furnishing the needed polarization.

You know what that word means. It is borrowed from astronomy and physical science. Stars have opposite and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

² It would be an error to infer from the above that Eliphas Levi believed in the so-called *Spiritualism*. He derided both the *Spiritualistic* and the *Spiritist* theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabbalistic doctrine of the *subjective* inter-communication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

³ *Celestial magnet* means here that spiritual buoyancy (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather to purer regions.

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